THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*Then sayeth he to the disciple, Behold thy mother!*" (JOHN 19 : 27).

No. 19, Vol. LXXXV. Thursday, May 10, 1923. Price One Penny.

NINETY-THIRD ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(Continued from page 277.)

CONTINUING the first session, President Peter M. Hansen of Bear River stake spoke, saying he was particularly impressed with the counsel given by President Grant concerning debt, and with the same counsel given by the late President Joseph F. Smith. That counsel, he said, he had taken to heart and to-day does not owe any man a dollar. He owes all his success in life and all the blessings he has received to the Gospel of Jesus Christ. He is in harmony with the leaders of the Church, he said, and he admonished the saints to heed the counsel given and to support those called as leaders.

The next speaker was President Joseph F. McGregor of the Beaver stake. He cited blessings that come through obedience to the word of the Lord, mentioned how the pioneers had remained here under the advice of President Brigham Young instead of going on to what seemed a more desirable place, and showed how they have been blessed by reason of their obedience. He referred to the colonizing of various parts of the intermountain region since the beginning, telling how industry and faith have always been rewarded. He cited instances of how the Lord has overruled in many cases to save his servants from catastrophes in order that his work may go on and how in individual instances a protecting providence has been over the activities of the servants of the Lord to keep them out of danger.

President James W. Funk of Benson stake, the next speaker, said he has never realized so much as now that there is safety in following counsel and that spiritual and temporal things are closely related.

Disaster has come to many members of the Church, he said, because they failed to heed the counsel to stay out of debt. Some have lost their homes by reason of debt, and have been obliged to move to other climes; and this in some instances has resulted and might yet result in their drifting away from the Church. He said he can find no financial adviser who is willing to predict safety beyond the very near future, and to-day is as good a time as ever to heed the advice. It occurs to him that one debt the Latter-day Saints owe is their debt to the Lord, and he admonished the saints to be prompt and fair in the payment of their tithes in the season thereof.

The next speaker called was President Charles A. Callis of the Southern States mission. It is good to live to-day, he said. There have always been those who garnish the sepulchres of the dead prophets, the speaker pointed out, but he believes that if a man is disloyal to the Church leaders to-day he would have been disloyal to the Prophet Joseph Smith; if a man is disloyal to the government of the United States to-day he would have been disloyal to George Washington and the other patriots of his day. He told of a conversation he had had with a learned man who said that if the world had been told ten years ago that the great world war was coming it would have laughed the informer to scorn and then would have crucified him. Elder Callis said he told the man that in effect the world did crucify such a man, for the Prophet Joseph Smith foretold the great Civil war and died a martyr to his convictions. It is the call of Latter-day Saints to cry repentance to the world and to preach the Gospel of Jesus Christ, of whom Latter-day Saints are not ashamed.

President Grant read from the Doctrine and Covenants, from a revelation given to Joseph Smith and Sidney Rigdon, that they beheld God the Eternal Father and his Son Jesus Christ. This is the testimony of the Latter-day Saints, said President Grant: that God lives, that his Son Jesus Christ is the Redeemer of the world and that God has made Himself known in this dispensation. He read also from the first section of the Doctrine and Covenants the word of the Lord to the saints that all the prophecies and promises of the Lord will be fulfilled, and for his people to search out the truths therein. The closing song was "High on the Mountain Top." The closing prayer was by President Lewis Anderson of the Manti temple.

Despite a sharp April shower, which came up just before the hour of the second session of conference, the attendance was not noticeably diminished, and when President Heber J. Grant, presiding, announced the opening song at 2 o'clock the Tabernacle was well filled.

President Charles W. Penrose was the first speaker. He expressed his pleasure that his health had been preserved to attend another conference. He referred to the opening address of Presi-

dent Grant and the other speakers at the first session and admonished the saints to heed the counsel given.

President Penrose spoke along doctrinal lines, how the Gospel plan was made known to Adam in his day and how it was explained to him that sacrifice offerings were in similitude to the great sacrifice to be made by the Son of God in the meridian of time. He bore his testimony that the same Gospel was restored by revelation in this dispensation through the instrumentality of the Prophet Joseph Smith, that God the Father and his Son Jesus Christ did appear to Joseph Smith, and that there is no other Gospel of Jesus Christ. This is the kingdom of God, he said, into which no man can enter save by the door designated by the Savior of mankind. He pleaded with the saints to harken unto the word of the Lord and proclaim it to the world.

Discoursing on the first principles of the Gospel, President Penrose discussed faith as the first principle, which leads to the second, repentance; then to baptism by immersion for the remission of sins; and, afterward, to the laying on of hands for the gift of the Holy Ghost. That promise, he cited, is unto all who will obey the Gospel plan. Those who will obey will continue in the glory of the Lord so long as they are faithful, and there shall be no end to the increase of their knowledge and salvation; it shall continue worlds without end to an infinitude.

President Penrose urged the saints to teach their children the truths of the Gospel. That which is real science, he said, is true, and conforms to the truths of the Gospel, but much of so-called science is nothing more than vain philosophy. There is and can be only one Gospel.

Some wish to know what would happen if the First Presidency and the Twelve Apostles were all to be taken from the earth. That is an "if," said President Penrose, the saints need not worry about; there will always be some one on earth empowered to carry on the work of the Lord, in the Lord's own way.

President Penrose testified that the presidents of the Church have all been men of God, chosen by Him, each in his place and time, and having known all of them personally from President Brigham Young to the present, he is able to testify that he knows they have been and are men of God. President Penrose spoke of his love for the work of the Lord and of his willingness to do whatever the Lord requires of him. He spoke of his love for the Latter-day Saints and invoked the blessings of the Lord upon them all.

Florence and Blanche Critchlow, two little girls from Ogden, sang a duet, "O my Father," in childish, but effectual and clear soprano and alto, their voices ringing true throughout the auditorium.

The first speaker following President Penrose was President Edward W. Croft of Big Horn stake. He expressed gratitude that

he is able to say he is in harmony with the servants of the Lord and that he has a testimony of the Gospel. He referred to the colonization of the Big Horn country some twenty-two years ago and to the struggles of the pioneers in that section.

President Croft said that as a practicing physician, in all his study and research, he had never found anything in the known science of man that equals in healing power the prayer of faith and the administration to the sick by those having authority to administer in the ordinances of the Gospel. He said he knows that the prayer of faith has literal power over disease germs, and that the Lord can and does answer the prayer of the faithful.

President Heber C. Austin of Brigham stake, the next speaker, said he has never felt to find fault with the activities and counsel of the Church leaders. Disobedience to counsel, he said, is always followed by serious consequences. The spiritual and temporal welfare of the saints are closely and inseparably connected, he said, and the servants of the Lord are inspired to counsel the people in temporal affairs.

The next called was President James Duckworth of Blackfoot stake. He said it has always been a pleasure to him to bear testimony to the truth of the Gospel and added that he knows the leaders of the Church are men of God. The only safety for the Latter-day Saints lies in keeping the counsel given by those who preside over the Church. The Church was organized and is upheld by the Lord and in this, he avowed, he has absolute faith.

President William L. Adamson of the Blaine stake was the next speaker. He said he thought as he listened to President Grant in the opening session that surely the Lord is with his people, and the saying came to him: "Where there is no vision the people perish." This people, he said, will never perish, for the leaders have a vision of the future.

The next speaker was President Rey L. Pratt of the Mexican mission. He said he was reminded of the testimony of Peter: "Thou art the Christ, the Son of the living God." That, said the speaker, was revelation, and the Savior declared that upon that rock he would build his Church. So it is built, said the speaker, and the gates of hell shall not prevail against it."

The responsibility rests upon the members of the Church, he said, to spread the Gospel message to all the world, and he admonished the saints to cultivate the missionary spirit in their homes, in the teaching of their children, and in the auxiliary organizations within the Church, to the end that the great missionary work may go on.

The next speaker was President S. Norman Lee of Boxelder stake. He said he is especially concerned about the financial condition of the Latter-day Saints. He lends money, he said, as an agent, and he has occasion to urge the people to keep the interest paid up on their debts and to keep their financial standing

good. He finds that many are in hard circumstances and he fears that two few of the Latter-day Saints are heeding the counsel of the leaders to keep out of debt.

The speaker then applied a lesson to the payment of tithing. He has observed, he said, that those who pay their obligation to the Lord prosper, and the man who ceases to pay tithing invariably goes down financially. And he cited an individual instance of a man who had gone deeper and deeper in debt since ceasing to pay his tithing, but who had repented and decided to test the truth that man's extremity is the Lord's opportunity.

Next called was President David R. Langlois of Burley stake. He referred to the counsel of the Church leaders in the past to support the beet sugar industry and said he and his associates had faith in that counsel and worked to secure a large acreage of beets in his stake. He cited the instance of a man not a member of the Church who said he believed the "Mormon" leaders were seeking the welfare of their people, so he planted a large acreage of beets. The speaker mentioned cases where individuals who have gone in opposition to advice and counsel have met with reverses and disaster and where, on the other hand, when counsel has been taken prosperity has followed the individual.

The closing song was "Do what is Right," and the closing prayer was by Elder Edward H. Anderson, clerk of the conference.

(TO BE CONTINUED).

WOMAN IN THE CHURCH.*

ELDER JOHN A. WIDTSOE.

MARCH seventeenth is one of the great days, representing one of the great events in the history of "Mormonism." On that day the obscure "Mormon" prophet, scarcely known beyond a few miles of his neighborhood, when he began his work, effected an organization which to-day is seen to embody some of the most clarifying principles possessed by the world.

During the progress of civilization, we have many problems to solve. Not the least of the these problems has been that pertaining to the proper place of woman in society. Woman, throughout the ages, has often been made to feel herself in subjection to man; and in many countries, under many suns, man has felt himself to be in a position to subject woman to his will, irrespective of her rights as a human being. Less than a hundred years ago, one great English thinker wrote a whole book which he called "The Subjection of Woman," dealing with this great

*Extracts from an address delivered March 18th, in the Salt Lake Tabernacle, Salt Lake City, Utah.

question which has concerned the thoughts of men at various times throughout the whole course of human history.

At the time when the Prophet organized the Relief Society it was still a question, in the minds of the best thinkers, just what position woman should occupy in a free republic such as we have here, just what her status should be, what right she was to possess. At that time it was still held by many people that woman is in essence the property of the man, to be classed with his goods and chattels, to be moved about as he saw fit; her own individuality and will to be submerged in his or to be subject to his; she to be an accessory to civilization, rather than a main part of it. In that day, when these thoughts were still held by many people, the Prophet Joseph stepped forth with new light. He organized womankind and interpreted the revelations that he had already received with respect to woman's sphere. He declared that woman should stand side by side, shoulder to shoulder with her husband, with the man; that the rights that belong to all human beings were to be hers.

We have had much discussion about the right of woman to vote. Should she have the right to express herself with an elective franchise? Only within the last half decade have we, in this country, secured an amendment to our Constitution, which permits woman to exercise, generally and with full equality with her brother, the elective franchise. Yet, during the first year of the organization of the Church, [1830] the Lord, speaking to the Prophet Joseph Smith, declared that all things in this Church were to be done by "common consent;" that the voice of the Church should rule; that no officer in this Church could, by right, hold his position unless it were by common consent, and that men and women are to be ruled over only as they exercise their free agency with respect to their rulers.

On March 17th, 1842, that principle was made still clearer by the "Mormon" prophet when he organized the women into one of the earliest woman's female organizations in the world. Ever since, at the conferences of the Church, men and women together have voted to sustain the authorities that are called to preside over the Church in any of its parts. Our sisters have been trained, ever since the organization of this Church, to stand with freedom and with right, by the sides of their husbands, feeling no sense of inferiority but a sense of equality, recognizing only that order must prevail in every organized community.

The time came in the history of Utah Territory when the question of woman's political sufferage was to be determined. We, who are here, members of the Church, all know that about the time Wyoming adopted a woman's suffrage plank, Utah adopted a similar measure through its legislature, and that by a curious turn of affairs, the first election, in any state or territory in this Union in which women exercised full franchise was

here in Utah—the home of a much maligned people, maligned because it is not well understood by the great masses of humanity, but a people which, nevertheless, carries a torch of light for all the nations. Many people to-day see clearly by that borrowed light.

Suffrage is no new thing in this Church. There it is a principle of life, of right and of action, that woman, with man, should exercise the right to express herself with respect to those who are to guide and govern the affairs that dictate the lives of both men and women. . . .

In the actual work of the Church you sisters know how thorough is the opportunity for activity along many channels and in many directions. There is no need for any woman, whatever her gifts, to bury them, for there are means within the Church by which she may serve in her field as does the man who possesses great gifts. The Relief Society itself is an institution that permits a tremendous service on the part of woman,—the *Relief* Society, for the relief of bodily pains, for the relief of mental distress, for the relief of spiritual weakness!

The word *Relief* is among the inspired words used by the Prophet in the organization of this Church. When we consider the meaning of "Relief," the relief of all the needs of humanity, in this particular case the relief of the women of the Church, what a tremendous opportunity is given the womanhood of this Church, under the direction of the Church, to serve and to be of use in their day and generation! We have other organizations in this Church in which women may exercise their God-given abilities, such as the Young Ladies Mutual Improvement Associations, in which women labor for the upbuilding and advancement of women, the advancement of womanhood. The Church of Jesus Christ of Latter-day Saints does offer, in a most unique and sufficient manner, in its organization, administration, and operation an opportunity for woman to express herself as an individual.

In Los Angeles the other day, in a second-hand book store, I saw a book devoted entirely to the wicked subjection of Mormon women. I thought of the hundreds and the thousands of Latter-day Saint women whom I know, and of the happiness, the joy and satisfaction of life, and the peace of mind that the "Mormon" women possess above and beyond that which I have found when I have gone beyond the confines of this Church. If the "proof of the pudding is in the eating," then the proof of the tolerance of this Church towards women is found in the tremendous happiness that is enjoyed by womanhood in this Church. To one who understands the history of this Church and knows its doctrines, policies and spirits, it is nothing short of ridiculous to find books written about the down-trodden women of Mormondom—the freest women on the face of the earth!

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

DAVID O. MCKAY, Editor.

THURSDAY, MAY 10, 1923.

EDITORIAL:

MOTHER.

(IN 1914 Congress authorized the President of the United States to designate by annual proclamation the second Sunday in May to be observed as "Mother's Day.")

A few nights ago I dreamed of Mother. She seemed as happy and beautiful as when, years since, she comforted and guided four girls and four boys in the cherished home of our childhood. The dream is mine. What it was is not here pertinent. But the joy I experienced at being once again in her company seemed so real that I could scarcely believe it was only a dream. I wish that I might dream of her oftener; for only in dreamland can we now hold converse over the incidents of my youth and early manhood, now treasured because of her association with them.

Fortunate the man who may go to his mother, at pleasure, and share her joy in reminiscence, or again receive her blessing in reality. Thrice fortunate the boy whose living mother's companionship is a daily guide and inspiration! Thrice blessed that girl into whose life radiates constantly the pure, self-sacrificing influence of a loving mother!

But this blessing, like all others that come to us without effort on our part is too seldom appreciated until after it is gone. Children accept mother's and father's attention, care, and devotion as they accept the pure air and the glorious sunshine—just as a matter of course—as something which is their due in this work-a-day world. "Where's Mother?" is the first exclamation heard when children enter the house from play or school; and mother's immediate appearance and responsive service makes their feelings serene and happy. Not until "Where's Mother?" receives no sweet response do the childish minds realize how much mother has been to them! Not until her smile and loving presence are but sacred memories do the children know that mother held a place in their hearts that no one else can fill! It's an unfortunate phase of human nature that it is always inclined to under-value its present blessings, that of mother's and father's presence being no exception.

It it most fitting, therefore, that our attention should be called to the fact that we are prone not only to under-value mother's presence and love, but, in consequence of this unconscious indifference, to neglect to express the appreciation and love we do feel

for her. This is one purpose of Mother's day. On this occasion we may recall memories of mothers who are gone, send loving messages to mothers too far away to visit, and make happier and more cheerful the lives of those who are near. The badge of the day is the white carnation, emblem of purity and enduring fidelity and love.

Throughout Christendom there is no married woman who may not be entitled to this tribute to motherhood. It is true that some wives have never been privileged to bear children, but it does not follow that they are not entitled to every honor due to the best of mothers.

True motherhood consists not alone in bearing children, but in rearing and in loving them as well. It is a privilege to bear children; but some women who are thus privileged are so lacking in the more important elements of motherhood that they no more deserve the title of mother than the female of other higher animals; and some women denied this privilege are so abundantly blessed with the desire to rear and to love other children, and who gratefully and graciously do so, that they merit every tribute and blessing of the best of mothers!

The noblest calling in the world is that of mother. True motherhood is the most beautiful of all arts, the greatest of all professions. She who can paint a masterpiece or who can write a book that will influence millions deserves the applandits and admiration of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, whose immortal souls will be exerting an influence throughout the ages long after paintings shall have faded, and books and statues shall have been destroyed, deserves the highest honor that man can give, and the choicest blessings of God. In her high duty and service to humanity in clothing with mortality eternal spirits she is co-partner with the Creator Himself.

Such is the exalted position true motherhood holds in the Church of Jesus Christ of Latter-day Saints. Womanhood must be intelligent and pure because it is the living life-fountain from which flows the stream of humanity.

Not only on one day, then, should we pay tribute to our mothers; but rather make that day the means of increasing our determination and ability to make every day of the year a day in which to honor mother in particular and every woman who desires to be like mother.

"And she of whom you speak,
My mother, looks as whole as some serene
Creation minted in the golden moods
Of sovereign artists; not a thought, a touch,
But pure as lines of green that streak the white
Of the first snowdrop's inner leaves."

D. O. M.

MINUTES OF THE BRISTOL CONFERENCE.

THE Bristol annual conference was held on Sunday, the 29th ult., in the Bristol Institute, 21 Old Market, Bristol. President David O. McKay and Sister Emma Ray McKay from Liverpool were in attendance, as were Conference President Floyd H. Thatcher and all the traveling elders of the Bristol conference.

The Sunday-school session began at 10:30 a.m. After the song, "Do What is Right," the opening prayer was offered by President Henry E. Neal. The sacramental hymn, "How Great the Wisdom and the Love," was sung, after which Elders Ernest G. Joseph and Robert Gibbons administered the sacrament.

President Floyd H. Thatcher welcomed those who were present and reported the Bristol conference as being in better condition than in any period during or following the war.

Master Christopher Bettridge pleased everyone by reciting "When You Get to Know a Fellow." Ivy Fletcher gave a brief account of the trying experiences of the saints from 1830 until their settlement at Nauvoo. After a trio by members of the Bristol Sunday-school, Dorothy Creed told of the establishing of the British mission by the early Apostles. Hester Neal gave a short biographical account of the life of William Clayton, and mentioned hardships endured by the saints in crossing the plains, as recounted in William Clayton's journal. Elder Rulon Sanders told of what the Sunday-school has done for him, and how our Sunday-schools are adapted for both old and young. Elder Robert Gibbons explained why he knows Joseph Smith to be a true prophet of God.

Sister Emma Ray McKay spoke to the children and explained why the Church has the best Sunday-schools of the world.

President David O. McKay was very pleased to see the young children taking part on the program. The true Church of Christ gives everyone an opportunity to do and work, as well as to sit and listen, he said. Thus every individual testimony is founded upon the "rock" as was that of Peter.

After the closing song, "The Spirit of God Like a Fire is Burning," the benediction was pronounced by Elder Karl W. Collett.

The afternoon session commenced with the song "O My Father," and Brother Fred Coombs offered the opening prayer. All sang "Now Let Us Rejoice." Branch Presidents Arthur A. Fletcher, Henry E. Neal, and Fred Coombs bore their testimonies and told of their conversions to "Mormonism." Sister Ethel Jenkins sang a solo and Elder John C. Rowell expressed his gratitude to the Lord for the blessings he and his parents have received through faith and observance of the principle of tithing. Elders James Brindley, Sterling O. Williams, and Ernest G. Joseph bore their testimonies and related some of their experiences.

President David O. McKay said that the spirit of testimony

seemed to be prevalent, and he felt impressed to give twenty minutes of the time to all who wished to avail themselves of the opportunity. As a result many beautiful testimonies were given by members.

President David O. McKay cited the words of the Savior to the two disciples, "Come and see." He exhorted those not of our faith to investigate the principles of the Gospel and advance a step at a time into the light as they prove for themselves that each principle is true. As we advance, he said, the light, like that of a locomotive, dispells the darkness ahead, and we are led on to progress eternally.

The closing song, "Guide Us, O Thou Great Jehovah," was sung, and Elder Robert Gibbon pronounced the benediction.

Between the sessions special meetings were held, at which the elders and branch and Relief Society officers received instructions.

At the evening service over one third of those present consisted of investigators. After the opening song, "Come, Come, Ye Saints," Elder Sterling O. Williams offered the prayer, after which all joined heartily in singing "Beautiful Zion, Built Above." President McKay announced the transfer of Elder Karl W. Collett, who then explained why revelation is as essential now as in former days. He expressed his regrets at leaving such kind friends and saints as are found in the Bristol conference. Sister Edith Bryant sang "Let There Be Light," accompanied by Sister Elsie Bryant at the piano.

Sister Emma Ray McKay encouraged the Relief Society sisters in their work, and explained how this work is beneficial to young mothers as well as to the older ones. It is a pleasant diversion from the ordinary routine of daily work, and is a wonderful opportunity for the service which brings great joy. "It is more blessed to give than to receive." A beautiful illustration of this quotation brought tears to many eyes.

President David O. McKay said that true religion teaches a man to be clean. Salvation is a state of happiness, and clean living enables the body to function so that the soul can be more susceptible to the beauties of God's creations. Man, as well as woman, must keep himself pure and unspotted from the sins of the world. True religion teaches him the way by which he may render service to his fellowman. If the nations of the world would accept the Gospel of Jesus Christ through the present organization, there would be no need for the worthy poor in all the world to go hungry. True religion holds forth the greatest ideal ever given to mankind.

President Floyd H. Thatcher bore a strong testimony to the divinity of the work, after which all joined in singing "We Thank Thee, O God, for a Prophet." Elder Rulon H. Sanders offered the benediction, terminating one of the most successful conferences ever held in Bristol.

S. O. Williams, Clerk.

THINGS WORTH NOTING.

At the foot of Mount Colima, in Mexico, the remains have been discovered of a city which Mr. James Philomon, a Scottish engineer, believes to be 4,000 years old, relates the *Daily Mail* of the 1st inst.

President Don M. Rees, of the Welsh conference, delivered an address on the "Social Aspects of Mormonism," before the Varteg Debating Society, Thursday, April 26th. With a general discussion and questions, the meeting lasted for two and a half hours, and was then extended by unanimous vote for another fifteen minutes. The Latter-day Saints were praised very highly by different members of the society, one gentleman saying, "We have a different idea of the 'Mormons' here in Varteg since we have heard these lectures, and a great deal of prejudice that has existed against you people has been broken down."

Something unusual in the history of the Church conferences took place last month, when, by means of a powerful amplifyer, outdoor meetings were abolished, and by radio thousands who were unable to secure admission to the Tabernacle were enabled to hear the Tabernacle speakers. Even whisperings from the stand of the Tabernacle could be heard distinctly by the 5,000 people assembled on the grounds. One of the significant features of the experience was the reverent attitude of the listeners, who voted by show of hands and joined in the singing with those in the Tabernacle, even bowing their heads during the prayer. The amplifying set was designed by Thomas H. Howells, head of the science department of the Latter-day Saints' University.—H. H. J.

In 1922 the increase in membership of all the religious bodies of the United States over 1921, is 1,220,428, approximately 50 per cent greater than the average for the preceding five years, says the *Literary Digest* of April 28th. Its statement, "Gloomy predictions that this is a godless age and that only a a fitful ember of hope remains are not borne out by the report" is in direct contrast to the pessimistic sentiments expressed of late by so many European theologians. The statistics are encouraging, but we must not overlook the fact that the value of the church to the community is measured by its vitality expressed in the individual. Let us make this more than a mere numerical progress.

"The Sunday-school has outlived its usefulness and is without a future, after more than one hundred years of Christian service," said Rev. Dr. William E. Gardner, executive secretary of the department of religious education of the Protestant Episcopal Church, at an address in Omaha, Nebraska, April 12th. In contrast to this can be mentioned the statement of Superintendent Stephen L. Richards at the latest Sunday-school conference: "There is no more important factor connected with the Church than Sunday-school work." The Church Sunday-schools were founded by Richard Ballantyne in 1849, with an enrollment of 50, in one school with one teacher. In 1872 there were 200 schools, 1,408 teachers, and 14,781 pupils; in 1918 the schools numbered 1,430, the teachers 20,330, and the enrollment 192,382; and the statistics of 1922 show that there are 1,765 schools, with an enrollment of 241,202. The newspaper report of the last Sunday-school conference was: "The congregation was probably the largest that ever attended a similar meeting."

FROM THE MISSION FIELD.

Releases and Departures.—The following missionaries, honorably released from their labors as traveling elders, sailed for home Friday, the 4th inst., per s.s. *Montlaurier*: Tyler H. Barton, Birmingham conference; Melvin T. King, Hull conference; Clayton B. Turner, Liverpool conference; and J. Elden Brown, Birmingham conference.

Meeting of Traveling Elders.—A meeting of the traveling elders of the Leeds conference was held on Monday, the 23rd ult., at 28 Farcliffe Road, Manningham, Bradford. There were in attendance from Liverpool President David O. McKay, Sister Emma Ray McKay and Russell H. Blood. Encouragement to the elders was given by Elder Blood. A number of important questions raised by the elders were discussed by President McKay.

Branch Re-organization.—The Askern branch of the Sheffield conference was re-organized Sunday, the 22nd ult. Elder James R. Williams was sustained and set apart as president of the branch, with Elder Hiram Sutcliffe and Brother Joseph Sutcliffe as counselors, to fill the vacancies caused by the departure of Elder William Blackburn. Conference President Clarence L. Giles and Elder G. Kimball Mellor were in attendance.

Socials.—On Easter Monday, the 2nd ult., the Darlington branch of the Newcastle conference held a very successful social in the branch meeting-room. In the afternoon a tea served by the sisters of the branch was enjoyed by all present. The evening program consisted of games and music. The Relief Society of the branch also had a sale of work, from which a large sum was realized. There were twenty-five present, Elders William E. White, John M. Jones, William M. Harris and John B. Fowers being among the number.

The Shildon branch of the Newcastle conference held a social the 3rd ult. for the benefit of the organizations of the branch. The large sum realized was divided among the Sunday-school, Mutual Improvement Association and the Relief Society. In the afternoon tea was served to all present, and in the evening the usual program of games, songs, and other musical numbers were enjoyed. Over forty-five were present.

Branch Conferences.—The semi-annual conference of the Glasgow branch was held the 25th ult., at the Masonic Temple, 30 Abbotsford Place, Glasgow. There were two sessions; President John B. Cummock presided over both, while Superintendent Edward Blake conducted the first, and President John Hunter conducted the second. Among those present were Sister Annie R. Cummock

and Elders Harvey H. Glade, John C. Bell, Glen A. Finlayson and Marqnis I. Batty. The several Sunday-school classes, under the direction of Sisters Janet Blake, Isabella Blake, and John White, gave pleasing contribntions to the program of the afternoon session. Others participating were: Sisters Nellie Blake, Jean White, Janet Blake and Isabella Gallacher, and Brothers John Hnnter, William A. Foote, and Glen A. Finlayson, with President Cnmmock and Superintendent Blake. The speakers at the evening session were: President John B. Cnmmock, President John Hnnter, and Elders Elbert R. Curtis and Glen A. Finlayson. President Hunter rendered a solo, and Elders John C. Bell and Marqnis I. Batty spoke the opening and closing prayers.

March 25th, the South London branch conference was held, attended by a gratifying nnmber of saints and investigators. President Joseph E. Wright presided. A Priesthood and teachers' meeting was held and monthly reports given. The afternoon service was of especial interest, the Snnday-school children giving reviews of their past work. At the evening service, Elder Ray W. Woodfield was set apart as president of the South London branch, with Brother Samnel Hislop as comselor. Elder John Walsh and Sister Katherine G. Wright made pertinent remarks, and President Joseph E. Wright spoke npon salient principles of the Gospel and exhorted all to seek and hold to the "iron rod."

A very successfnl conference of the Bristol branch of the Bristol conference was held in the Bristol Institnte, Old Market, Snnday, the 8th nlt. At the Snnday-school session, conducted by Snperintendent Walter J. Neal, the history of man from his pre-existent state to the resurrection and the last judgment was given by the following members of the school: Katherine Bryant, Hester Neal, Rose Tovey, Dora Wintle, and Elsie Bryant. Those who spoke in the afternoon session were: Elders Ernest Joseph. Robert Gibbons, and Sterling O. Williams, and President Floyd H. Thatcher. A record attendance was at the evening session, and all listened with interest to discomrses by President Floyd H. Thatcher, Elders Sterling O. Williams and Henry E. Neal.

Snnday, the 8th nlt., the annual conference of the Darlington branch, Newcastle conference, convened in the branch meeting-room. Two sessions were held, at 2:30 and 6:30 respectively. Under the direction of the Snnday-school, a well-prepared program was given by the pnpils, following which the conference president spoke enconragingly to the members of the school. At the evening meeting interesting Gospel discomrses were delivered by Elder John B. Fowers and President Ezra T. Benson. An excellent spirit prevailed at all the meetings.

The semi-annnal conference of the Cheltenham and Stronl branches of the Bristol conference was held Sunday, the 1st nlt., in the home of Sister Jnlia Ann Cook, Stroud. The Snnday-school session was held at 3:15 p.m. and the evening service at

6 p.m. President Floyd H. Thatcher, Elder Sterling O. Williams, and Branch President A. R. Fletcher delivered spirited discourses.

On Sunday, April 8th, the Kidderminster branch of the Birmingham conference held its annual conference. The first session, an officers', teachers' and priesthood meeting, convened at 10:30 a.m. Valuable counsel and advice was given to all by President Edgar W. Jeffery. At 3 o'clock the Sunday-school, under the direction of William L. Gettins, rendered a pleasing and instructive program, showing by means of quotations from scripture and short explanatory talks the essential differences between the teachings of the Latter-day Saints and the dogmas of the world. The evening session, presided over by Branch President Robert L. Dunn, commenced at 6:30 p.m. with a good attendance of saints and investigators. Elder Francis R. Kirkham first addressed the meeting, outlining the rise of the Church since its foundation. After a quartette was sung by Brother and Sister Norman Dunn, Charles Collins, and Amy G. Taylor, of the Handsworth branch, Sister Jeffery told of the privations of the early pioneers and their wonderful endurance. A duet was rendered by Sisters Taylor and Dunn. President Jeffery then occupied the remainder of the time, speaking on the power Satan wields on earth, and exhorting the saints to righteousness. A splendid spirit prevailed throughout all meetings. In addition to those mentioned, Elders Vernon W. Maughan and Marcellus R. Clark were in attendance.

The annual spring conference of the Middlesborough branch, Newcastle conference, was held Sunday, the 15th ult., in the Woman Suffrage Rooms, Linthorpe Road, Middlesborough. At 10:30 a.m. Conference President Ezra T. Benson and Elders William E. White and William M. Harris met with the local brethren in a Priesthood meeting. The Sunday-school session at 2:30 p.m. was well attended by the children, as well as the adults. The program rendered by the little ones was especially interesting and instructive. At the evening meeting the hall was filled, many friends and investigators being among the number. After the opening exercises, the congregation listened with interest to Gospel discourses delivered by Elder Harris and President Benson, and to a vocal solo, "I Know That My Redeemer Lives," sung by the latter.

Sunday, the 15th ult., witnessed one of the largest conferences ever held in the Derby branch of the Nottingham conference. Conference President A. Walter Stevenson presided. Superintendent of Sunday-school Charlotte Orme conducted the morning service. The children repeated from memory the Word of Wisdom. The speakers at the morning meeting were: Sisters Emma Bradley, Nellie Mercer, and Charlotte Orme; Elders Fred D. Maughan and J. Max Toolson; and Brother Arthur Sims. President Stevenson asked the children a number of questions, giving

them an opportunity to defend their religion. Branch President Wilfred Bradley conducted the afternoon and evening sessions. The speakers were Wilfred Bradley, Ernest H. Capel, Joseph H. Valentine, J. Max Toolson, and A. Walter Stevenson.

MY MOTHER.

My Mother! On the pale and care-lined brow,
O'erhung with sorrow's wreath of silver snow,
Outvying fabled splendor's fairest gem,
Shall shine, in heaven's light, a diadem;
Thy tear-dimmed eye shall be forever bright,
Thy form renewed and robed in living light
Where souls redeemed immortal glories share
And God is near, and love is everywhere.

—Orson F. Whitney.

DEATHS.

Minns.—Sister Anna Maria Minns, of 17 Paragon Street, Norwich, April 18th, 1923. She was born September 29th, 1857, at Norwich, Norfolk, England, and was baptized by Elder C. W. Wattis, and confirmed by Elder C. F. Harris May 17th, 1893. Funeral services, conducted by President Tolboe, were held April 20th, in the Norwich City Cemetery chapel.

Pears.—April 18th, 1923, Sidney William Pears, son of Samuel and Sarah Bates Pears, of 44 Hazel Grove, Hucknall. Deceased was born at Hucknall, Nottinghamshire, November 7th, 1907; was baptized September 29th, 1917, at Mansfield by his father; and was confirmed the same day by Walton E. Bodily. He was ordained a deacon October 3rd, 1920, by William Hayes, and was faithful in the discharge of his duty until he was stricken ill a short time before his death. He was a faithful Latter-day Saint, loved, honored and respected by all who knew him. The funeral services held April 21st were conducted by President A. Walter Stevenson.

CONTENTS:

Ninety-Third General Conference of the Church of Jesus Christ of Latter-day Saints 289
Woman in the Church... ... 293
Editorial: Mother... 296
Minutes of the Bristol Conference 298
Things Worth Noting 300
From the Mission Field 301
Poetry: My Mother 304

EDITED, PRINTED AND PUBLISHED BY DAVID O. MCKAY, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.